

A PILGRIMAGE
THROUGH
THE HOLY LAND,
Explanatory of the Diorama
OF
JERUSALEM AND THE HOLY LAND,
PAINTED UNDER THE DIRECTION OF
MR. W. BEVERLY,
FROM ORIGINAL SKETCHES, MADE ON THE SPOT,
BY MR. W. H. BARTLETT,
AUTHOR OF
"WALKS ABOUT JERUSALEM," "FORTY DAYS IN THE DESERT," ETC.

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MR. W. BEVERLY,

FROM ORIGINAL SKETCHES, MADE ON THE SPOT, DURING REPEATED
JOURNEYS IN THE EAST,

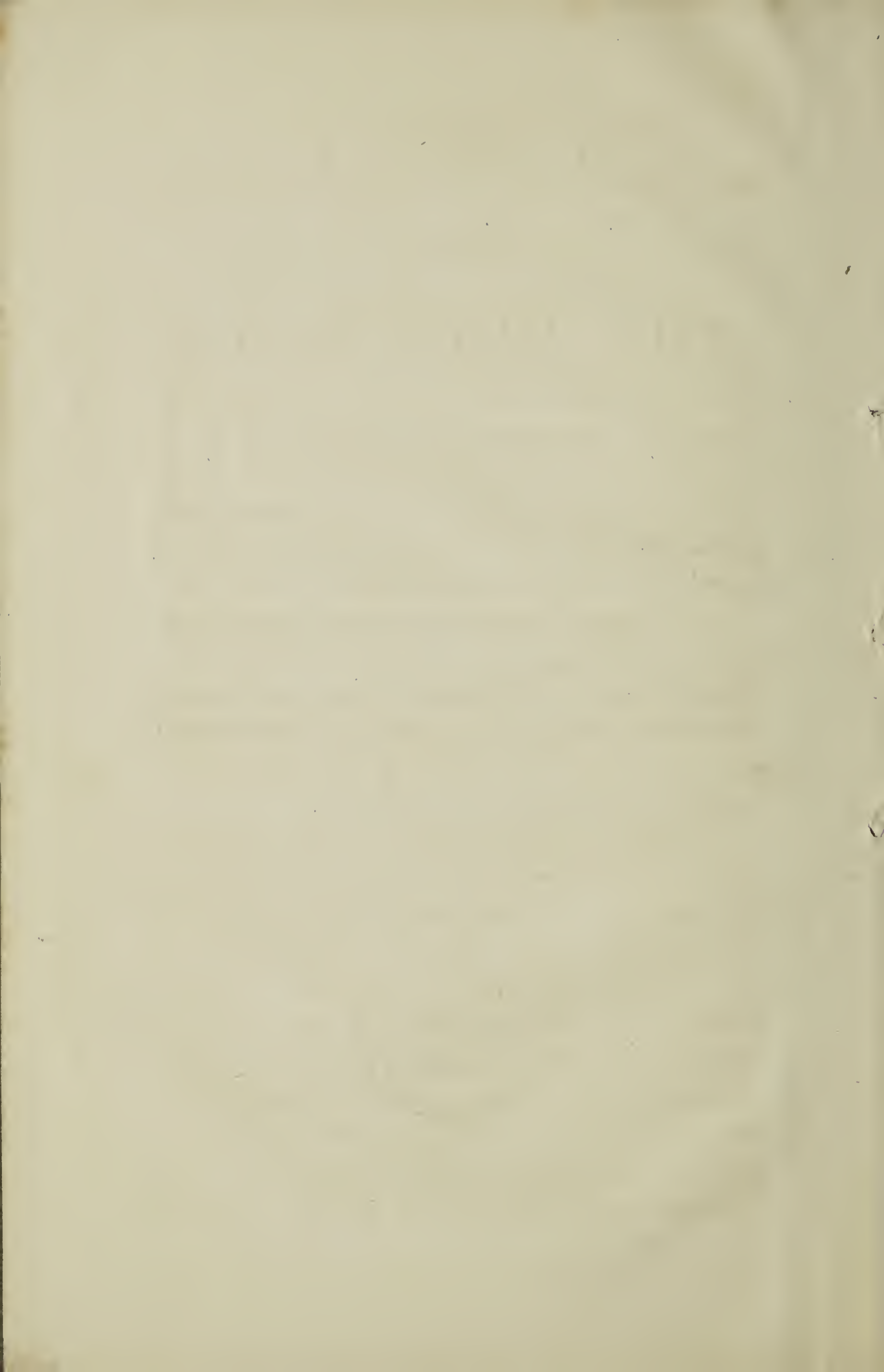
BY MR. W. H. BARTLETT,

AUTHOR OF

"WALKS ABOUT JERUSALEM," "FORTY DAYS IN THE DESERT,"
ETC.



"Those holy fields,
Over whose acres walked those blessed feet
Which eighteen hundred years ago were nailed
For our advantage on the bitter cross."



INTRODUCTION.

IN presenting this DIORAMA OF THE HOLY LAND to the public, it is as well to explain, not only what it professes to be, but also what it does not. It is not, then, to be regarded as an exact representation, *in all its details*, of the *entire* line of country which it embraces, since such a representation would be in itself impossible, even were ten times the space allotted for it. But it *does* profess to be a correct delineation of the various scenes and objects represented; placed, too, in the nearest possible approximation to each other's relative position.

Two objects are specially aimed at in its arrangement:— 1st, The illustration of SACRED LOCALITIES OF THE BIBLE; and, 2ndly, the embodiment of the POETRY OF ORIENTAL TRAVEL. The route, with the first-mentioned object, passes over the Desert of the wanderings of the children of Israel,— from Suez, by the Convent of Mount Sinai, to the Land of Edom and its wonderful capital, Petra; and thence, by way of Mount Hor and the Dead Sea, to Bethlehem and the River Jordan. Descending to the coasts of Tyre and Sidon, it traverses Mount Lebanon to the Temple of Baalbec and the city of Damascus. Turning then southward, it embraces the

Sea of Galilee, Nazareth, Nain, Bethany, and finally exhibits the most prominent objects in the CITY OF JERUSALEM.

In the course of this extensive range, almost all the mountains famed in Biblical history and poetry come into view—viz., Mount Sinai, Mount Seir, Mount Hor, Mount Hermon, Mount Lebanon, Mount Gilboa, Mount Carmel, Mount Tabor, Mount Zion, and the Mount of Olives. All the most memorable scenes in the life of Jesus are here, as well as others momentous in Jewish history.

In order to impress the spectator with a feeling of oriental poetry, the most singular and startling scenes have been selected, and various characteristic incidents of travel correctly introduced, and exhibited under suitable effects.

The whole of the sketches for the panorama, of scenery, incident, and costume, are exclusively from the pencil of Mr. W. H. BARTLETT, and collected during repeated journeys into the Holy Land.

DIORAMA OF THE HOLY LAND.

PART THE FIRST.

ROUTE OF THE ISRAELITES ACROSS THE WILDERNESS,
FROM SUEZ TO MOUNT SINAI, AND THE BORDERS
OF THE LAND OF EDOM.

THE most prominent and striking scenes of this region—
such as fix themselves most strongly upon a traveller's
memory—are here selected for representation.

Here we are everywhere on sacred ground. This is the
Desert, still called "El Tih," or, of the wandering; and there
can be no doubt that it is now almost exactly in the same state
as when the Israelites, under the guidance of Moses, traversed
its burning sandy plains and rocky ravines on their way
towards the Promised Land. It is a route very often adopted
by travellers at the present day, although very fatiguing, even
to the best appointed caravan; and is therefore appropriately
selected as an introduction to the scenery of the HOLY LAND.
We have here endeavoured to display it, both in its wildest
and most beautiful aspects.

THE RED SEA.

SCENE OF THE PASSAGE OF THE ISRAELITES.

“For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.”—EXODUS, xv. 19.

Two spots are usually mentioned by travellers as being the most probable scene of this stupendous miracle, and both are comprised within the limits of this view. The first is a little to the right of the modern town of Suez, on the right-hand side of the picture, where the narrow arm of the sea running up towards the Bitter Lakes, and now dry, was formerly both wider and deeper than at the present day. The second is to the left of the palm trees, about ten miles below Suez, at a spot traditionally called Wady Atakah, or the Valley of Deliverance. Here the sea is ten miles across, and very deep. Thus, there can be but little doubt that the passage was effected within the range of view here exhibited. The ridge of mountains behind Suez is still called “the Mount of Deliverance.”

At whatever point the Israelites may have crossed, they must unquestionably have visited the spring before us, called Ayun Musa, or the Well of Moses, since it was directly in their path towards Mount Sinai. There is so little alteration in the physical features of the Desert, that we are able to trace their every halting-place with certainty.

The wells of the lower part of the Desert are extremely brackish and unpleasant. The vegetation is very scanty. The wild palm tree, with its roots fed by the spring, is a characteristic object. Around it is the encampment of a traveller, with groups of his Bedouin guides. In traversing the Desert it is necessary to carry a stock of provisions, a tent, and bedding, which requires four or five camels for every traveller. The most serious privation is the want of good water.

The most common shrub met with throughout these dreary solitudes is the “Retem,” or desert heath—the juniper of the Bible. It is seen on the left of the picture, as it moves slowly on.

VALLEY OF FEIRAN AND MOUNT SERBAL.

THE PROBABLE SCENE OF THE STRIKING OF THE ROCK.

“And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim : and there was no water for the people to drink.”—EXODUS, xvii. 1.

THIS is the most beautiful spot in the whole Desert—the only one where there is any quantity of running water or rich vegetation. There is a palm grove extending for two miles.

Here we are again, without doubt, in the track of the Israelites on their way to Mount Sinai—unless indeed, with Dr. Lepsius and other learned travellers, we are rather to regard the lofty mountain in the distance, which is called the Serbal, as being itself the veritable scene of the law-giving. On the top of this mountain are several of the curious Sinaitic characters—a species of inscription, the true nature of which is as yet hardly understood, and which many believe to be the work of the children of Israel themselves, during their sojourn in the wilderness. Others have supposed that this valley is the Rephidim where Moses struck the rock and produced a supply of water.

The trees in the foreground are the “turfeh,” or tamarisk, and produce what some have considered the “manna” with which the children of Israel were fed. It is still called “menn” by the Arabs. It is merely a species of sweet gum, which distils from the extremities of the branches, and drops on the ground, whence it is picked up by the natives. There is none found but in this spot, where the soil is peculiarly fertile. We may here remark, that the *quails* mentioned in the Bible are also to be found in almost every part of these mountains.

The palm-groves here are very beautiful. The scene represents the encampment of the artist precisely as sketched on the spot. Some distance down the stream are the ruins of the ancient city of Feiran, the seat of a Christian bishopric before the Convent of Mount Sinai was erected. The Arabs are now the sole inhabitants of this romantic region.

THE PLAIN OF THE LAW-GIVING.

“ In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.”

EXODUS, xix. 1, 2.

WE are now amidst the remote solitudes of the wilderness of Sinai. Most travellers regard the extensive plain before us as the real spot where the Israelites encamped during the giving of the law. The black pile of rocks directly in front is regarded by Dr. Robinson and others as the mount to which Moses retired. It answers to the Biblical account in being within view of the whole encampment. There is no end, however, to theory on this subject. The monks believe that the mountain called Djebel Musa (Mount of Moses) is the true one. Lord Lindsay prefers Mount Mennagia, while others regard Mount St. Catherine as being the veritable Horeb. Perhaps it may be impossible to ascertain with certainty the *exact* scene of this wonderful event; it is sufficient to know that we are here in the immediate neighbourhood, perhaps on the very spot.

A more dreary or barren region it is impossible to imagine. Here are no streams of running water or palm groves; the few gardens now in existence are the works of the monks, and nothing but a standing miracle could have provided for the wants of the immense host during their protracted encampment.

MOUNT SINAI,

WITH THE CONVENT OF ST. CATHERINE.

“And Moses went into the midst of the cloud, and gat him up into the mount, and Moses was in the mount forty days and forty nights.”—EXODUS, xxiv. 18.

THIS Convent is at the foot of Djebel Musa, or “the Mountain of Moses,” which, as before observed, is regarded by the monks as the real retirement of the great Hebrew lawgiver, during the compilation of the law. This traditional belief, whatever may be the conflicting opinions of travellers, must ever confer upon this venerable edifice an interest surpassed by few in the “lands of the Bible.”

This convent was built by the Emperor Justinian, to afford shelter to the numerous monks who resorted to this holy region and were exposed to the attacks of the Saracens. It is thus quite a fortress, surrounded by a lofty wall, and the only access is by means of a rope and pulley, after the manner represented in the picture. The Arabs are never admitted, and encamp outside, while the traveller reposes himself in the building before pursuing his journey.

The lofty mountain behind is Djebel Musa, the path up which is seen ascending the face of the precipice. Adjacent to the Convent is the garden—one of the wonders of this region, which is universally given up to sterility. Here, however, the monks, by carrying soil, and by incessant labour, have created a little oasis in the Desert. A great variety of fruit trees are contained in the garden, and some vegetables. The enormous cypress tree at the top is a conspicuous object at a great distance. The small building in the garden is the charnel house, where the bones of the deceased monks are carefully piled away.

INTERIOR OF THE CONVENT OF MOUNT SINAI.

“And afterward all the children of Israel came nigh : and he gave them in commandment all that the Lord had spoken with him in Mount Sinai.”
EXODUS, xxxiv. 32.

THE interior of the Convent, as beheld from the rooms allotted to travellers, presents one of the wildest and most singular scenes imaginable. It is a maze of courts and alleys, galleries and passages, with room for twenty times its present number of tenants. Two objects are particularly conspicuous: the *Church*, a building with a pointed roof, and the *Mosque*, or rather Minaret, by its side, surmounted by a crescent. This curious anomaly is to be accounted for by the fact that the Moslems, as well as Christians, have always regarded Mount Sinai, and indeed all our Bible localities, as sacred, and were formerly in the habit of making pilgrimages hither. As the country fell into the hands of the Saracens, they allowed the monks to remain, on the stipulation that they should build a small mosque for the Turkish pilgrims. It is now used as a dovecot.

The monks of Mount Sinai are of the Greek order. Their rule is severe ; they eat no flesh, and are perpetually engaged in their religious duties. They carry on every occupation necessary for their subsistence within the walls. One is a shoemaker, another a tailor, and so on. They import their corn from Egypt. They are under the necessity of giving away large quantities of provisions to the neighbouring Arabs, which draws heavily upon their resources.

We have exhibited this scene by night, when the church is lighted up, and the monks are engaged in their midnight devotions.

EZION GEBER, AND THE COMMENCEMENT OF THE LAND OF EDOM.

“And King Solomon made a navy of ships in Ezion Geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon.”—1 KINGS, ix. 26, 28.

AFTER traversing the defiles of Mount Sinai, we come down to the head of the Ælanitic branch, as it is called, of the Red Sea. It was here, then, in very remote times, that the Tyrians, and after them, King Solomon, built fleets to go in search of the gold of Ophir. We have before us, then, one of the most ancient seats of commercial enterprise. And here, probably, were made some of the earliest experiments in the art of ship-building. It is uncertain exactly where Ezion Geber stood, though undoubtedly within the range of the present view. Schubert supposes it to have been on the island before us, now crowned with an old Saracenic castle. Others believe it to have been at the extreme point of the gulf, where was afterwards the city of Elath or Aila, which gave its name to this branch of the Red Sea. Near this site is the modern castle of Akabah, and a beautiful palm grove, where the traveller is compelled to enter into negotiation with the Arabs before they will conduct him to the rock-built city of Petra. The mountains in the background are the commencement of the chain, which extends nearly all the way to the borders of the Dead Sea. They are called Mount Seir in Scripture. In the next view we shall see them extending in continuation towards Petra.

THE LAND OF EDOM,

WITH THE MARCH OF THE MECCA CARAVAN.

“Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.”—JEREMIAH, xlix. 17.

THE distant range of mountains—well called in Scripture, “a nest in the rock”—stern and craggy in the extreme, is here seen extending almost as far as Petra. At its foot is a broad, sandy valley, or rather plain, now called the “Arabah,” which must have been traversed more than once by the children of Israel during their lengthened wanderings. The whole region is, at this day, desolate in the extreme, and seems fully to bear out the truth of the prophetic denunciations poured forth against it.

The Caravan route from Mecca to Cairo passes through Akabah, which is one of its stations for water and provisions. It is here represented on its march. In the foreground are the Bedouin guides, who, upon payment of a tribute, are made responsible for its safety across the Desert. Behind is seen the Mahmal, or sacred camel, which after carrying a copy of the Koran to Mecca, is exempted from labour for the remainder of its life. The rest of the Caravan stretches away in lengthened perspective towards Akabah.

The Caravan, of course, carries with it all its necessary stores: though some are always kept ready at Akabah, and one or two other stations, where deep wells have been sunk to ensure a constant supply of water. It will be apparent that the children of Israel, during their forty years sojourn in the Desert, must have been continually supplied by miracle. To those who are acquainted with this region, and its resources, this supposition is absolutely indispensable to the understanding of the Bible narrative.

PART THE SECOND.

RESUMING our journey at the mountains of Edom, the second section of the Diorama will conduct us from the city of Petra, Mount Hor, and the fastnesses of this extraordinary country, to the shores of the Dead Sea, the wilderness of the Jordan, the spot on the banks of that river usually visited by pilgrims, and the village of Bethlehem, with the Shrine of the Nativity of our Saviour. There is nowhere, perhaps, on earth, a more striking and romantic region than the one now traversed. In the following notices we shall endeavour briefly to point out its Biblical associations.

ENTRANCE TO THE CITY OF PETRA.

“And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls.”
ISAIAH, xxxiv. 13.

SUCH is the condition of Edom and its capital, Petra, at the present day.

Edom was the inheritance of Esau, as the promised land was that of Jacob. The prophecies which foretell its ruin abound in graphic descriptions of its peculiar character. It is a perfect maze of mountains—a sort of natural fortification extremely difficult for an enemy to penetrate, abounding in rugged passes, which a handful of men might defend against an army. The entrance to the chief city, Petra, is by means of a narrow ravine, a mile or more in length, overhung with lofty rocks, and so narrow, that two laden camels could hardly pass each other, even when it was free from its present obstructions. At the end of this romantic passage is suddenly seen the finest temple in the place, entirely excavated in a rose-coloured rock. It is a very elegant design, and the details are as well preserved as if carved but yesterday.

From this temple, called by the Arabs the “Khusnè,” or treasury of Pharaoh, a winding passage through the rocks conducts us into the area of the city itself,—which forms the subject of the next picture.

INTERIOR OF THE CITY OF PETRA.

“Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.” — JEREMIAH, xlix. 16.

THE entire area of the city of Petra is here spread out before us. This scene will illustrate the scripture expression of “carving a habitation in a rock.” Every crag in this view is chiselled by endless labour into magnificent façades, or deep recesses, intended for habitations or tombs. Below is the theatre; and on the rising ground on the right several temples, or sepulchres, most elaborately adorned. Almost the entire space between the rocks was undoubtedly covered with buildings; which, with the exception of a few insignificant ruins, are now buried in the dust.

The wealth and splendour of Petra originated in its position as a depôt for merchandise brought from the interior of Asia, to be forwarded to Judæa and Tyre. The Edomites, or Idumeans, greatly enriched themselves by this carrying trade, and were thus enabled to beautify their capital city. Most of the principal edifices were probably erected in the time of the Romans.

The place is now *utterly desolate*.

MOUNT HOR, THE BURIAL-PLACE OF AARON.

“And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto Mount Hor.” — NUMBERS, xx. 22.

MOUNT HOR forms, as it were, one of the outposts of the city of Petra, and its rugged crags are a characteristic specimen of the peculiar formation of the land of Edom. On the topmost summit is a small mosque, the reputed tomb of the great high-priest of Israel, and venerated alike by Christians, Jews, and Mahommedans. We cannot do better than quote the scripture account of the death and burial of Aaron, which have conferred such a lasting interest upon this singular and isolated rock:—

“And the Lord spake unto Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying,—

“Aaron shall be gathered unto his people, for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar, his son, and bring them up unto mount Hor. And strip Aaron of his garments, and put them upon Eleazar, his son; and Aaron shall be gathered *unto his people*, and shall die there. And Moses did as the Lord commanded, and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar, his son; and Aaron died there in the top of the mount; and Moses and Eleazar came down from the mount.”

THE DEAD SEA.

“Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.” — GENESIS, xix. 24.

THE “Dead Sea,” as it is commonly called, stands on the site of the accursed cities of the plain, Sodom and Gomorrah, which were destroyed by fire from heaven, and also, as the phenomena of the locality would seem to show, by some tremendous internal convulsion. As the Jordan flows into the Dead Sea, there must, no doubt, have always existed some body of water on the spot; but the present extent of the lake appears to have been greatly increased by this catastrophe. Some parts are found to be extremely shallow, and certain travellers have imagined that they could trace under water some vestiges of the guilty cities. The surrounding scenery is very awful: the whole region is abandoned to the wandering Arabs. The rocks are lofty and abrupt: there are literally *pillars of salt* on the shore, while lumps of bitumen float on the surface of the water, which is intensely bitter and very buoyant. The lake is about forty miles long, and about ten across at its widest point.

There can be no doubt that formerly the “Cities of the Plain,” as they are called in scripture, stood in the midst of a scene of luxuriant fertility. But since the dreadful catastrophe narrated in the Bible, this region has been given up to the most fearful desolation.

WILDERNESS OF THE DEAD SEA.

CONVENT OF SANTA SABA, ON THE BROOK KEDRON.

“And Jesus being full of the Holy Ghost returned from Jordan, and was led by the spirit into the wilderness.” — LUKE, iv. 1.

THE “Brook” Kedron, as it is called in scripture, after passing under the walls of Jerusalem, traverses the horrible desert, extending to the borders of the accursed lake. This “brook,” however, is more properly a mere watercourse, being perfectly dry except in the rainy season. It was no doubt in this wilderness that our Saviour was led to his temptation; and a spot more savage or fearful it would be impossible to imagine. It was into this region, too, and the neighbouring one of Engaddi, that David fled from before the face of Saul. There are caverns for concealment in abundance, accessible only by dangerous pathways, or to be reached by painfully clambering up the face of the rocks. This scene of desolation, hallowed by such recollections, formed a congenial retirement to the many ascetics who afterwards thronged into the desert in the train of St. Saba. The convent before us, than which none could be more extraordinary in situation, was ultimately erected on this holy ground. It is surrounded by a lofty wall, except where it stands upon the edge of inaccessible precipices. It is often the resting-place of the numerous pilgrims who throng to the banks of the Jordan, from which it is not far distant. Women are not admitted within the walls of the convent itself, but confined in the lofty tower seen on a precipice beyond, the door of which is twenty feet from the ground, and only accessible by a ladder.

The numerous holes and caverns in the rocks outside the convent are partly the work of nature and partly of art, and were formerly the abodes of the numerous hermits who loved to bury themselves in these dreary solitudes.

THE RIVER JORDAN.

BATHING-PLACE OF THE GREEK PILGRIMS.

“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.” — MATTHEW, iii. 13.

THE Jordan—the sacred river of Palestine—rises at the foot of Mount Hermon, and passing through the Lake of Tiberias, flows thence through a desolate valley into the Dead Sea, where its waters are finally absorbed and carried off by evaporation. This river, inconsiderable in breadth and volume, has ever been celebrated in Bible history and poetry. It was across its waters that the Israelites passed dryshod when invading the promised land. Hence they marched to besiege Jericho, which stood at a short distance, and of which but a few insignificant traces are now remaining. Here, too, John the Baptist took up his abode, preaching repentance; and here it was that the Saviour of mankind received baptism at his hand. We cannot be surprised, therefore, at the peculiar sanctity which has ever attached to the waters of the River Jordan.

At the present day it flows entirely through a desert, though there can be no doubt that the vicinity of Jericho was once exceedingly fruitful. The stream, though not broad, is deep and rapid; and scarcely a season passes but some of the pilgrims, by rushing incautiously into its current, are swept away and drowned. Its banks are bordered with wild shrubs and tangled thickets, with huge masses of creepers; and, after its annual inundation, are covered with grass, which withers and dries up in the great heats of summer.

Thousands of pilgrims repair to the Jordan every Easter, after visiting Jerusalem. The spot here represented is called the Greek bathing-place, because the majority of the pilgrims repairing thither are of that nation.

THE VILLAGE OF BETHLEHEM.

“And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.” — MATTHEW, ii. 6.

WE need scarcely point out to our readers the peculiar interest which hovers over this small but sacred hamlet. It was the scene of the touching story of Ruth. Here David was born; and here he kept his father's sheep. Above all, it was the birthplace of our Lord and Saviour Jesus Christ. Is there any spot on earth that can lay claim to associations equally sacred?

Over the identity of the ancient and modern Bethlehem there rests not the slightest shadow of doubt. The position cannot be mistaken; and the name has always been preserved in the mouth of the common people. The situation is pretty—almost romantic. The village occupies the bold crest of a hill commanding a wide extent of country. The sides of this eminence are carefully wrought into terraces, built up with stones, and planted with olives, vines, and pomegranates. Such was the cultivation of Judæa when in its most flourishing state. The fields seen below are full of corn; the hills are covered with sheep and goats; and the wild bees nestle among the hollows of the rocks. The promised land might thus be said literally, as well as figuratively, to be “flowing with milk and honey.”

The hills seen in the extreme distance are on the other side of the Dead Sea. They are part of the land of Moab, the native country of Ruth, who followed thence her mother-in-law, Naomi, to the fields of Bethlehem, where she became the wife of Boaz.

The immense fortified convent on the brow of the hill is occupied in common by the Greek and Latin monks. It covers the reputed birthplace of our Saviour, in a chapel under the church, the roof of which is a conspicuous feature in the building.

CHAPEL OF THE NATIVITY AT BETHLEHEM.

“And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn.” — LUKE, ii. 7.

THIS Chapel, as before stated, is beneath the church, within the walls of the convent. It was formerly a cavern or grotto, not far under ground, which is supposed to have been the stable into which the Virgin Mary was obliged to retire in consequence of there being no room in the inn. Over this spot a church was afterwards erected by the Empress Helena, while the cavern itself was adorned with altars, covered with hangings, and lighted by a variety of splendid lamps, which have been from time to time presented by different kings and princes. On the floor of the semicircular niche upon the left, where lamps are always kept burning, is the following inscription:—
“HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST”—
(On this spot Jesus Christ was born of the Virgin Mary.)

This sacred spot was chosen as the retreat of St. Jerome, who lived in it for many years.

The church above the Chapel of the Nativity is very handsome and extensive. One portion of it is devoted to the Latin monks, the other to those of the Greek church. The traveller usually takes up his abode within the convent walls during his stay.

 PART THE THIRD.

IN this section of the Diorama, we descend from the mountains of Judæa to the "coasts of Tyre and Sidon," continuing to trace them as far as Beyrout—the usual landing-place of travellers to Palestine. Thence crossing Mount Lebanon and its ancient cedars, and halting awhile at the Temple of Baalbec, we reach the city of Damascus—one of the most ancient in the world. Turning our steps southward, and passing Mount Hermon, the source of the river Jordan, we next visit the hallowed Lake of Tiberias, or Sea of Galilee; Mount Tabor, Mount Gilboa, and other sacred localities; and close our extensive range of pilgrimage with the village of Nazareth. If the scenes on this route are less imposing than those in the preceding, they are, on the other hand, far more varied, and no less interesting in Historical and Scriptural associations.

 M O U N T C A R M E L,

WITH THE BAY OF ACRE.

"Surely as Tabor is among the mountains, and as Carmel by the sea."

JEREMIAH, xlvi. 18.

CARMEL is one of the most celebrated of the mountains of the Bible. The "excellency of Carmel and Sharon" is particularly alluded to in Scripture. Here was the scene of the destruction of the prophets of Baal by Elijah. Almost at its foot rolls into the sea "that ancient river, the River Kishon." It was the haunt of the inspired seers of Israel; and on its slope is to be seen, at the present day, an extensive apartment hewn in the rock—traditionally "the school of the prophets."

The long range of this mountain projecting into the sea, forms the southern shelter of the Bay of Acre; and the white walls of the famous city of St. John of Acre—the Ptolemais of the Bible—about ten miles distant, round the shore, appear in the distance of the view. This city has been well called the Key of Palestine, and has formed the object of contention from the time of the Crusaders even to the present day.

The hills in the distance are those of Galilee, and enclose the Vale of Nazareth, in which the childhood of our Saviour was passed.

TYRE :

MOUNT HERMON IN THE DISTANCE.

“And I will make thee like the top of a rock : thou shalt be a place to spread nets upon ; thou shalt be built no more : for I the Lord have spoken it, saith the Lord God.”—EZEKIEL, xxvi. 14.

ALL that remains of the famous city, after Sidon the most ancient emporium of commerce in the world—whose “merchants were princes”—which planted colonies all over the Mediterranean, and, passing the Straits of Gibraltar, established a trade even with our own shores—is here before us. The wealth and splendour of Tyre are beautifully and elaborately described in the chapter from which we have quoted, and its downfall forms the burden of many a prophetic denunciation. The city referred to in Scripture stood on an island at a short distance from the mainland, and when besieged by Alexander the Great, a mole was formed by him, over which the accumulation of sand has formed a broad causeway, now connecting the island with the shore. More than one city has been erected upon the site. Of the Tyre of the Bible, remain but a few undistinguishable vestiges—the massive ruins seen in the view being those of the city built in the middle ages, and occupied by the Crusaders. At present there remains but a poor, insignificant town, occupying the northern angle of the island, and frequented only by a few barks. Upon the remains of the northern part, the fishermen may be seen literally “spreading their nets ;” and the solitary boat in the foreground was sketched in passing, exactly in the position which it occupies. Such, and so miserable, is the Tyre of the present day, that a stranger would probably pass it without stopping to inquire its name or history.

In the remote distance appears Sidon, the parent of Tyre, which, though a place of no consequence, still retains somewhat more of life and activity than Tyre. The range of snow-tipped mountains in the background extends from Mount Hermon, on the right hand, to Lebanon, upon the left.

BEYROUT:

MOUNT LEBANON IN THE DISTANCE.

“ Now therefore command thou that they hew me cedar trees out of Lebanon ; and my servants shall be with thy servants : and unto thee will I give hire for thy servants according to all that thou shalt appoint : for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.”

1 KINGS, v. 6.

BEYROUT—the ancient Berytus—has no direct Biblical association ; but it is the most bustling and important commercial city on the coast of Syria, being the port of Damascus, from which it is not far distant. Here are numerous consuls, and a considerable number of vessels, also a line of steam-boats from Marseilles. The town is extremely wretched, though very finely situated, and surrounded by a most luxuriant country.

The most striking object in the view is, however, the Sannin, the loftiest summit of Mount Lebanon, which towers in the background, covered with eternal snow. This noble mountain-range extends from the neighbourhood of Tyre, all along the coast, for a hundred miles, rising in gradual stages up to an elevation of eight thousand feet above the sea. It is full of abrupt ravines and fine pieces of table land, very carefully cultivated and thickly peopled, the inhabitants of this bold region having always been more independent and industrious than those of the plains. It is tenanted by different races and religions—the Maronites being a sect of Catholic Christians, while the Druses are idolators. The mountain abounds with convents. Immense quantities of silk are grown. The cedars—with which our ideas of Lebanon are so inseparably blended—have, as before observed, become very scanty, there being only a few groves, seen here and there, instead of the forests with which the mountains formerly abounded. A few of the more ancient will form the subject of our next picture.

THE CEDARS OF SOLOMON

“The trees of the Lord are full of sap ; the cedars of Lebanon, which he hath planted.”—PSALM civ. 16.

THESE very remarkable trees are situated in the very highest region of Mount Lebanon, and in the winter they are buried in snow, a few patches of which still remain on the topmost summits of the mountain during the whole year round. They are on the road from Tripoli to Baalbec and Damascus. Their trunks and boughs are enormously massive, and may well seem, as tradition reports, to go back to the time of Solomon himself. Of these patriarchs of the forest there now remain only about half-a-dozen, the rest of the wood being composed of small trees. It is impossible to view without great interest such venerable relics of the primeval grandeur of Lebanon, the glory of which is so often a favourite theme of the Hebrew poets.

As soon as the snows have melted, and the heats of summer come on, the inhabitants of the neighbouring villages repair to the spot to enjoy its shade and freshness. The Sheick, or Chief of Eden, conspicuous in the picture, is well known to travellers, as remarkably courteous and hospitable.

In leaving Mount Lebanon, we should not fail to allude to its remarkable variety of climate and production. The narrow plain by the sea, at its feet, is covered with fields of corn and groves of orange and myrtle ; its rising slopes are adorned with extensive olive-groves ; the loftier hills with the pine and mulberry, the latter so important for rearing the silk-worm ; while the topmost summits are crowned with the majestic cedar. In the morning, the traveller, as he leaves the sea-shore, suffers from its intense heat ; as he gradually climbs the mountain, the air becomes fresher and more bracing, until, in a few hours' ride, he breathes an air of Alpine purity and keenness.

THE RUINS OF BAALBEC.

“And Solomon built . . . Baalath, and Tadmor in the wilderness.”

1 KINGS, ix. 17, 18.

THESE ruins have always excited the astonishment and admiration of those who have visited them. They stand upon an immense platform surrounded by a wall—part of which is represented in the foreground of our picture. The two massive stones which have been reared one knows not how, upon a basis of others so much smaller, are probably the largest in the world incorporated in any edifice—being about fifty feet in length. Another still larger, but unfinished, is to be seen in a quarry near the city. Tradition attributes these massive works to King Solomon, who built Baalath, and treasure-houses in the region of Lebanon and Tadmor in the wilderness (the present Palmyra); but with what degree of accuracy may reasonably be doubted;—though it is certain that all this part of Syria was then subject to that monarch. The temples above the wall are, as their architecture testifies, of Roman origin. Baalbec, or the city of Baal, was undoubtedly a most ancient Syrian city, dedicated to the worship of this their deity. It was once a flourishing and splendid place, as these ruins would alone prove; but it is now become an insignificant village. The principal temple was that of which the five lofty and beautiful columns of the Corinthian order formed a portion. That in the background is still in excellent preservation, and forms one of the most splendid—perhaps the most splendid, specimen of a Roman temple in existence. Besides these more colossal edifices, there is a perfect maze of others in a more ruinous condition, covering an immense area—monuments of successive periods, from the time perhaps of Solomon, down to that of the Saracens, and forming the most gorgeous mass of ruins to be found anywhere out of Egypt.

DAMASCUS.

“And as he journeyed, he came near to Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?”—ACTS, ix. 3, 4.

DAMASCUS is highly remarkable, and perhaps unique, in this respect—that while it is undoubtedly one of the most ancient cities in the world, being mentioned in Scripture as existing even in the days of Abraham, it still remains important and flourishing after the revolution of so many ages. This is no doubt attributable to its remarkable position, in a fertile plain in the natural centre of Syria, and thus forming a commercial gathering place of permanent importance. The city is very extensive and well peopled, and its manufactures considerable. After Mecca, it has always been considered the most bigoted place in the Turkish empire, and until recently admitted no European consul to reside within its walls.

We need hardly remind the reader, in the words of the text above selected, that it was when drawing near to Damascus that St. Paul was converted, that he lived in the “street called Straight,” and that after remaining there a while, he was let down by night in a basket from the city wall, and thus effected his escape from his persecutors. Tradition has preserved the localities of these events. There is still a “street called Straight;” and the scene of the conversion, on the road from Palestine, is pointed out to the pilgrim; nor is there, it must be confessed, any inherent improbability in its location.

THE LAKE OF TIBERIAS,

OR SEA OF GALILEE.

“And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men.”

MATTHEW, iv. 18, 19.

STANDING on a lofty eminence, we overlook this sacred lake—the scene of so many memorable incidents in our Saviour’s life. It was here that the Apostles—most of them poor Galilean fishermen, plying their vocation upon its waters—were chosen to be “fishers of men.” On the left side of the Lake was the site of Capernaum, once “exalted to heaven,” but of which the very ruins are the subject of antiquarian dispute. Beneath is Tiberias, which, in the time of our Saviour, was a handsome city; its walls, undermined by recent earthquakes, are now seen tottering to their final downfall. At the New-Testament epoch, the Lake was crowded with vessels, from the splendid galleys of the Romans to the humble fishing-boats of the Apostles—at the period of the artist’s visit, there was but a *single* bark. Its waters were often traversed by Jesus; and it was on one of these occasions that the tempest came on, which he miraculously stilled. These sudden and violent squalls are equally at the present day characteristic of the sea of Galilee.

The shores of this Lake are now almost deserted and uncultivated; and though the expansive sheet of water is always a beautiful object, the general aspect of the scene is lifeless and sad. The snowy summit of Mount Hermon is seen in the distance. The river Jordan rises at its foot, and pursuing its onward course, passes through the Lake of Tiberias on its way towards the Dead Sea. Its influx may be perceived at the angle of the Lake beneath the mountain.

MOUNT TABOR:

MOUNT GILBOA IN THE DISTANCE.

“And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.”

JUDGES, iv. 14.

“Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.”

2 SAMUEL, i. 21.

THIS lofty, isolated mountain, like its sister Hermon, is a conspicuous object from the vicinity of the Lake of Galilee. Tabor is one of the hallowed names of Biblical poetry and tradition. It is, besides, one of the most beautiful objects in Palestine,—clothed to the summit with oak woods, which extend around its base for a considerable distance, and form a grateful relief to the generally bare appearance of the Holy Land. Tradition has always pointed out Tabor as the scene of the Transfiguration of Christ, and truly it may be called “a high mountain apart.” Be this tradition well or ill founded, every inch of ground viewed from the lofty summit of Tabor is memorable in Bible history. To the right of the mountain in the distance of our view is seen the plain where Deborah gathered the hosts of Israel to war against Sisera. A village, called *Daboura*, still keeps up the memory of the event. On the rising ground beyond—a group of white houses—is the little village of Nain, where Jesus restored the widow’s son to life; not far thence is Endor, and towering behind, the long ridge of Mount Gilboa, where Saul and Jonathan fell in battle with the Philistines.

The view before us is taken from the road to Nazareth, which is but a few miles distant. The scene represents an encampment of Nomadic Arabs; and the black and white tents of goats’ and camels’ hair—the ample robes of antique fashion—the flocks of sheep and goats—have a truly primitive and patriarchal appearance.

NAZARETH.

“And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.”

MATTHEW, ii. 23.

IN the secluded valley at our feet was passed the childhood and youth of Jesus. There is no more doubt about the locality than in the case of Jerusalem or Bethlehem. The vale of Nazareth is a beautiful and retired spot. It is surrounded and sheltered by green hills of inconsiderable elevation, which afford excellent pasturage to large flocks of sheep and goats. The modern village probably occupies the same site as that which existed in the time of our Saviour; and the cliff, from which the view is taken, has every appearance of identity with that from which the infuriated populace sought to cast our Saviour headlong. The supposed site of the dwelling of Joseph and Mary is enclosed within the extensive Catholic convent seen at the entrance of the village.

The distant plain of Esdraelon is remarkable as being the most extensive within the limits of Palestine, of which it may almost be termed the granary. Its broad expanse has been the scene of many a battle in ancient and modern times. Here Josiah was defeated by Pharaoh Necho, King of Egypt; and here General Kleber, with a handful of French soldiers, maintained his position against an immense Turkish force, until Bonaparte, then at Acre, hastened to his relief, and converted the defence into a victory. The mountains on the other side of this plain are in the vicinity of Samaria.

PART THE FOURTH.

THE concluding portion of our Diorama will be devoted to THE HOLY CITY, especially in reference to its Biblical associations. A Bird's-eye View is subjoined, in order to enable the reader to follow the route, and identify the prominent places depicted. On referring to this, it will be seen that Bethany is separated from Jerusalem only by the Mount of Olives. Commencing, then, at this village, and following the footpath across the Mount, we shall obtain a comprehensive view of the city; next, trace in detail the most remarkable objects outside the walls; and conclude with a few of those within them.

BETHANY.

“Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.”
JOHN, xi. 18.

THE reader of the New Testament will not need to be reminded that this humble village was the abode of Lazarus and of his sisters, Martha and Mary; that Jesus was accustomed to repair thither from Jerusalem; and that here he restored his departed friend to life. The spot rendered sacred by such associations has little to attract the eye, unless the agreeable retirement of its situation among the groves of olives at the foot of the sacred mount. Tradition still points out the “Tomb of Lazarus.” On the neighbouring heights are some old castles, built by the Crusaders.

The footpath in the foreground—probably the same existing in the time of our Saviour—now conducts us across the Mount of Olives.

JERUSALEM,

FROM THE MOUNT OF OLIVES.

“And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen.”—LUKE, xix. 37.

THIS view, taken near the spot whence our Saviour first approached Jerusalem, is undoubtedly the most striking as well as comprehensive prospect of the Holy City. The Mount of Olives, which overlooks it from the east, is thinly scattered over with venerable olive-trees. On its summit is the Church of the Ascension of our Lord; and lower down, the Chapel of the Prediction, built on the spot where it is supposed that Jesus foretold the impending fate of Jerusalem. The most prominent object in the city itself is the immense enclosure, now called the Haram, surrounded by an ancient wall, some of the stones of which are those of the enclosure of Solomon's Temple, though probably not occupying exactly their original position. In the centre is the Mosque of Omar, with its noble dome; and on the left extremity, the smaller Mosque, El Aksa. This enclosure, from which Jews and Christians are rigorously excluded by the Turks, covers the original Mount Moriah; and somewhere within it was the site of Solomon's Temple. Beyond it, on the rising ground, are the domes of the Church of the Holy Sepulchre. On the left of this is the square massive Tower of the Citadel, on Mount Zion, as the left-hand portion of the city is called. Immediately at our feet, in the deep Valley of Jehoshaphat, which almost encircles this part of Jerusalem, is the position of the Garden of Gethsemane, to which we shall now descend.

GARDEN OF GETHSEMANE,
AND TOMB OF THE VIRGIN.

“Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.”

MATTHEW, xxvi. 36.

IN the depth of the Valley of Jehoshaphat, at the foot of Mount Olivet, is the remarkable and picturesque excavation, which has received the title of the Virgin Mary's burying-place, although with very scanty probability. Immediately above is seen St. Stephen's gate, so called because it is supposed that the protomartyr Stephen was dragged through it to be stoned without the city. This gate is the principal, or rather the only one on the eastern side of the city, the others having been closed up. Such is the celebrated "Golden Gate," to the left of St. Stephen's, conspicuous for its Roman arches. This led into the area of the Temple; and through it the Turks have an old tradition that the Christians will one day enter the city in triumph.

As the picture moves on, we obtain a complete view of the traditionary "Garden of Gethsemane." This is a grove of eight very ancient olive-trees, the trunks of which bear marks of extreme antiquity, and are so thick that botanists who have examined them are of opinion that they were of a date quite as remote as this tradition supposes. The brook Kedron flows down the valley behind the trees, but is not seen from hence.

TOMB OF ABSALOM.

“ Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale : for he said, I have no son to keep my name in remembrance : and he called the pillar after his own name : and it is called unto this day, Absalom's place.”—2 SAMUEL, xviii. 18.

CONTINUING to descend the gloomy valley of Jehoshaphat, at a short distance below the garden of Gethsemane, is this remarkable tomb, carved out of the mass of rock overhanging the valley. Tradition appoints it to Absalom, the son of David, who built a pillar in the “ King's Dale,” but the architecture is of a much later date. The Jews, however, regard it as the real sepulchre of this disobedient prince, and are in the habit of casting a maledictory stone into an orifice in the monument.

Immediately above is seen the South East corner of the Harem, or enclosure of the Temple. The large stones at the base are in all probability those of the original Temple wall though from their great irregularity they are not probably in their original position. It should be observed that within this part of the enclosure are extensive vaults, and probably also cisterns.

VALLEY OF JEHOSHAPHAT,
AND FOUNTAIN OF THE VIRGIN.

“ I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.”

JOEL, iii. 2.

ASCENDING now into the village of Selwan, or Siloam, we cast a retrospective view over the ground already traversed,—the desolate and gloomy valley of Jehoshaphat, which skirts the walls of the city. At some distance up the valley is seen Absalom's Tomb and the adjacent cavern of St. James, and Tomb of Zacharias, the most remarkable group of monuments about Jerusalem. Still further up is the Garden of Gethsemane. The rocky bed of the valley is the favourite burial-place of the Jews, and is regarded by them with the greatest veneration.

The Fountain of the Virgin, seen below, is a very ancient work. The water in it occasionally ebbs and flows, owing, as is supposed, to the changes in the great reservoirs of the Temple above, whence it is generally believed to be supplied by a secret channel. It communicates with the Pool of Siloam, farther down the valley, by an underground passage hewn through the rock.

The watercourse—usually dry, down which there pours a copious torrent in the rainy season—is the Brook Kidron of the New Testament.

THE POOL OF SILOAM.

“When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.”—JOHN, ix. 6, 7.

No spot about Jerusalem has a more venerable interest than this pool. The Prophet Isaiah refers to the “waters of Siloam that go softly”—well descriptive of the gentle murmur of the stream that runs in a shallow current across the basin. Milton speaks of—

——“Siloa’s brook that flowed
Fast by the oracle of God.”

The blind man whose sight was restored by Jesus was ordered to wash in the pool of Siloam. The water that flows through this pool, as before stated, is conducted by a channel from the fountain of the Virgin already noticed.

The walls of the city tower in the background—Mount Zion being at the left-hand extremity of the picture.

MOUNT MORIAH.

SITE OF THE TEMPLE.

“Then Solomon began to build the house of the Lord at Jerusalem, in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.”

2 CHRONICLES, iii. 1.

WE are now *within* the walls of the Holy City, and, repairing to the roof of the Governor's house, enjoy a magnificent view of the interior of the great enclosure upon Mount Moriah, within which formerly stood the Temple of Solomon.

This extensive area is enclosed by the wall, portions of the exterior of which have been already exhibited in the previous views. The splendid building in the centre is called the Mosque of Omar, being, as some suppose, a mosque built by the Saracens ; or, as it has been recently maintained, the round church built by Constantine over what he believed to be the sepulchre of Christ, to which the Saracens afterwards added a dome.

This area, formerly the most holy place of the Jews, is now deemed the most holy place of the Mahommedans, and no Christian foot is allowed to enter its precincts.

THE JEWS' PLACE OF WAILING.

“And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. . . . When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice, (for the Lord thy God is a merciful God,) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.”

DEUTERONOMY, iv. 27, 30, 31.

THERE is no scene within Jerusalem more affecting than this. The wall represented is undoubtedly a portion of that formerly enclosing the foundations of the Temple, of which building literally “not one stone remains upon another.” The Jews of Jerusalem have obtained permission to assemble on this spot to lament over the desolation of their people, and to implore their restoration to the scene of their former glory, chanting in mournful melody, not unmingled with a dawn of hope:—

“ Lord, build—Lord, build—
 Build Thy house speedily.
 In haste! in haste! Even in our days,
 Build Thy house speedily.
 Lord, build—Lord, build—
 Build Thy house speedily.
 In haste! in haste! Even in our days,
 Build Thy house speedily.
 In haste! in haste! Even in our days,
 Build Thy house speedily.

INTERIOR OF THE CHURCH OF THE HOLY SEPULCHRE.

“Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews’ preparation-day; for the sepulchre was nigh at hand.”—JOHN, xix. 41, 42.

WHETHER this be really the place of our Saviour’s sepulture is a question which has been warmly agitated for centuries. Be this as it may, it is undoubtedly the most interesting and venerable Christian edifice in Jerusalem, and has been trodden by the feet of innumerable pilgrims from every part of Christendom. The reputed Sepulchre is enclosed within the handsome shrine placed under the dome. On the right hand is the entrance to the church of the Greek monks—that of the Latins being in another part of the building. The edifice originally erected on this spot has been more than once destroyed by fire, and the dome was rebuilt only a few years ago.

The building is very extensive, and comprises chapels for the different Christian sects in Jerusalem.

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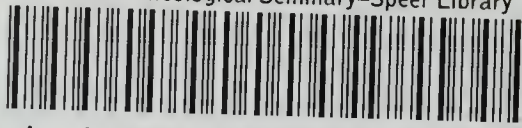
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